

ΕΙΡΗΝΟΚΟΙΝΩΝΙΑ.

THE PEACE
OF
THE COMMUNION
OF THE CHURCH
OF ENGLAND.

OR,
THE CONFORMITIE
of the Ceremonies of the Communion
of the Church of England, with the Ensamples
*and Doctrine of the holy Scriptures, and Pri-
mitive Church, established by the Apo-
stles of Christ, and the holy Martyrs,
and Bishops, their Successors.*

By IO: GORDON, Doctor of Divinitie,
and Deane of Salisbury.

L O N D O N :

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THE PEACE

THE COMMUNION

OF THE CHURCH

OF ENGLAND



THE COVENANT

of the Covenants of the Church of England

of the Church of England, with the Principles

and Doctrine of the Church of England, and the

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Printed by J. B. for the Proprietors, and are to

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AD ANGLIAM.

ANGLIA ter *felix* donis ditata supernis,
Clara viris claris, ubere feta soli:
Felix pacis amans, dum Rex tua Sceptra gubernat,
Dum te vera fides religioq; regunt:
Gentibus externis sociata es fœdere pacis,
Legum scita sonant, arma furorq; silent:
His verè es *felix*, eris at *felicior*, alma
Si natos poteris iungere pace tuos:
Rebus at humanis nil omni ex parte beatum,
Nam Proli est discors mens, animusq; tue.
Accipe pacis opus, pacata & percipe mente,
Pax hinc visceribus concilianda tuis:
Parua quidem meritis pro magnis dona rependo
Hæc tibi, quæ rebus portus, & aura meis.
Angligenas iungunt, cælum, stirps, lingua, solumq;
His animos iungant, lex pia, pacis amor:
Quam *felices*, sua verè si bona nòrint,
Authoremq; boni mente micante colant.
In te Rex, Lex, Grex, feriant rata fœdera pacis,
Anglia, sic *felix*, cum Grege Rege tuo.



The *Theses* confirmed in this
Booke, by the authoritie of the holy
Scriptures, and the Primitiue Church
established by the holy Apostles.

The first THESIS.

THe white Garment was in vse in the Idolatrous Religion of the Egyptians, during the time that the Idolaters were bondmen in Egypt, and did worship the Egyptians Idols: but God giuing the Law to Moses, conuerted that Idolatrous vse of the said white Garment to his Service: and in the first establishment of Christs Church in Ierusalem, the *Presbyters* which were by the Apostles conuerted to the Faith, did vse the white Garment in the service of Christian Religion; the vse whereof did continue from the Primitiue Church to our dayes: and therefore the reuerend Bishops and Martyrs of Christ who did reforme the Church of England, did lawfully retaine the vse of the white Garment, in the Church Service, notwithstanding the abuse thereof in the Popish Idolatrie.



The second THESE.

THe Iewes and the Gentiles, in the time of the Natiuitie of Christ, were accustomed to lie about a Table, set low, as well in their ordinarie meales and Suppers, as in their solemne feasts; and Christ finding this custome in vse in the feasts of the Easter Lambe, hee retained it in the Institution and celebration of the holy Communion, notwithstanding, that it was before his Natinitie used, in the solemne Feasts, in the Temples of Idols. Therefore, seeing Christ did neyther stand, sit, nor kneele, in this holy Action, but followed the custome receiued, there is no necessitie in any of these gestures, but they are indifferent: so that euery man should follow the receiued Custome in the Church where hee doth liue and dwell: And that although this gesture of kneeling was, and is yet abused in the Popish Idolatry, it was lawfully retained by the godly Reformers of the Church of England.

The

The third **THESE**

THE Apostles, and Christs Church founded by them, did vse to celebrate a publike feast in their Assemblies, which was called Agape, or the Feast of Charitie: because in it the poore were relieved by the rich: after which, their custome was to celebrate the Lords Supper, all lying on Carpets, Cushens, or the like, as Christ did: which custome continued in many places, many hundred yeares, but the Catholike Church did change this custome both of lying and eating after Supper: which change is allowed of by those, who in our time haue brought in the gesture of sitting at table in receiuing the Communion. And therefore, there is no reason, but they should as well allow of the change of lying into kneeling.



The fourth THESE.

According to the Analogie of the Scriptures, kneeling is the most convenient gesture that is to be used in our Innocations, or Prayers, before, and in the receiuing of the holy Communion, in the which Prayers, the gesture of kneeling was used in the old Masse, which was agreeable to our Communion, and was not an Idolatrous Institution. And therefore the Reformers of the Church of England, haue done well to restore the kneeling to the originall vse againe.

The

The first THESE.

THe white Garment was in use in the Idolatrous Religion of the Egyptians, during the time that the Israelites were bond-men in Egypt, and did worship the Egyptians Idols: but God giving the Law to Moses, converted that Idolatrous use of the said white Garment to his Service: and in the first establishment of Christs Church in Ierusalem, the Priests which were by the Apostles converted to the Faith, did use the white Garment in the service of Christian Religion; the use whereof did continue from the Primative Church to our dayes: and therefore the reverend Bishops and Martyrs of Christ, who did reforme the Church of England, did lawfully retaine the use of the white Garment, in the Church Service, notwithstanding the abuse thereof in the Popish Idolatrie.

The illustration, and confirmation of the first part of the first THESIS.



According to the Greeke Historians, the Idoll of Isis was the most ancient that the Egyptians worshipped: of the which ^a Herodotus saith, that all the Egyptians did worship it vnder the forme of a Cow, and that they did worship aboute all beastes the Cow.

^a Herod. lib. 2. de
bonis mares as-
demq; munitis ac
ritulos vniversi
Egypti immolant:
at feminas eis im-
molare non licet,
vixit Iſidi com-
secratas, nam Iſi-
dis simulacrum
muliebre est, Bu-

*bolu predictum cornibus, quemadmodum Io Graui describit: Bonasq; feminas omnes iidem
Egypti venerant: ex omnibus pecudibus longe plurimum.*

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^bDiod. Sic. lib. 1
rerum antiquarū
de Iside scribit,
illam fuisse fili-
am Saturni, &
Rheæ Osiridis
sororem atq; uxo-
rē fuisse, & ean-
dem cum Cerere
qua primum in-
venere Triticum
& Hordeum, ho-
minibus prius in-
cognita.

^cEgo Isis sum E-
gypti Regina, à
Mercurio erudi-
ta, qua ego legi-
bus statui, nullus
soluet; ego sum
prima frugū in-
ventrix, &c.

^dPlutar. Eyw
ἔιμι πάντο-
τε γονός, κί
ὄν, κί ἔασόμε-
τον, κί ἡμῶν
πάλαι &
ἄλεις τῶ ὄν-
τῶ ἀπεχά-
λυ. Lev.

^eHerodot. lib. 2
Euter. Sacerdotes

^bDiodorus ^{Siculus}, in his History of Antiquitie, and many other Greeke Writers, testifie, that *Isis* was the first inuenter of the sowing and reaping of Cornes.

The said *Diodorus* related, that in a Colome or Pillar dedicated to this Idoll, was written these words, ^c*I am Isis, the Queene of Egypt, taught by Mercurius, none shall dissolve the lawes which I have made, I am the first inuenter of cornes.*

And ^d*Plutarch*, in his Booke of *Isis* and *Osiris*, relates, that there was an Inscription in the floore of the Temple of *Isis*, in these words; *I am all that ever was, that is, and shall be, and no mortall man hath ever detected my Geheim.*

Wee obserue by the way, that the name of *Isis*, in Hebrew is *Isech, Isech, est, est*, which signifies, always existant, not subject to the course of time, which is the essentiall name of God, mentioned in the third Chapter of *Exodus*, verse 14. *Eleb ascher eieb, I am that I am, Thou shalt say vnto the children of Israel, I am, sent mee vnto you.* The which name doth come from the Verbe substantiue *Heiab*, signifying *is was*, and in the future time, *eieb*, which signifies, *I shall be*, as *S. Iohn* in his *Reuelation*, Chap. 1. ver. 4. doth interpret the selfe-same name of God, saying, *from him that was, and is, and is to come*: so that it seemeth that the posteritie of *Miriam*, sonne to *Cham*, sonne of *Noah*, which did first inhabite Egypt, did retaine the true name of God, which they learned of *Noah*, but afterward it was converted to a fabulous Idoll, which they did call *Is, Is*: whereof the Greekes made corruptly *Isis*.

Alwayes it is certaine by the Scriptures, that the Egyptians did worship Idols in the time of *Moses*, whose Priests were the Wise men, Sorcerers, and Charmers, that did imitate the miracle of the conversion of *Moses* Rodde into a Serpent. These Priests did wear linnen Garments, and therefore were called *linigari*, as wee read in ^e*Herodotus*, and in the Poets: yet notwithstanding,

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standing, God commanded his Priests to weare the white garment, although it was abused, before the Law, in the Egyptian Idolatry.

Theodoretus^f, writing to the Gentiles, in the defence of Christian religion, to induce them to become Christians, saith, that the Israelites did remaine a long time in Egypt, where they were infected with the euill manners of the Egyptians, & were taught by them to offer Sacrifices to the Diabolicke Idols, and were accustomed to dauncing, and to Instruments of Musicke, &c. God did deliuer them, and gave them a Law, by the which he commanded them to offer to him who is the true God, in Sacrifice, all those things which they did wickedly worship before (*10 wit*, in Egypt) of earthly Beasts, the Goats, the Bullockes, and Sheepe, of flying Beasts, the Turtle and the Doue, &c.

God did not institute Sacrifices, as hauing neede of killed Beasts, or that hee hath any pleasure in the fauour of burnt flesh: but hee did so of his wisdom, in consideration of the peoples weaknesse: euen so did he suffer Muscall Instruments, *10 wit*, in the time of the Sacrifice, not that hee would please his eares with the consent of the singing of them, but that he might by little and little, draw away the delusions of the Idols: Thus farre be the words of *Theodoretus*.

Seeing that God ordained the Ceremonies, with the which the Israelites were accustomed when they did worship the Idols of Egypt, to be vsed in his owne worship, it followes, that these customes and Ceremonies, as also the materiall things that were abused to Idolatry, the Surplice, Musicke, and Muscall Instrument, may lawfully be converted to some vse in the true worship of God, according to these examples of the Ceremoniall Law.

In the time of the Captiuitie of Babilon, & *Belsazzar*

tertio quoque die totum corpus eradant, ne qui pediculus Deos colentibus, aut alia sordes tractetur.

Ibid. Vestem tantummodo lineam gestant.

Ouid. Nunc dea linigera colitur celeberrima turba.

Iuuenal. Qui Grege linigera circumdatus,

Ouid. Inachis ante thorū pompa comitata Sa-

erorum, aut stetit, aut visa est,

inuant lunaria fronticornua cum

specu nitido fulgentibus auro.

Theodoretus lib. de curatione

gracorum, sermo-

ne 7. ait, Isra-

lem longinquum

tempus in Egipto

versatum,

καὶ τὰ περ-

ρὰ τῶν ἱγχα-

ρίου ἐνθεξ-

άμενον ἐν,

καὶ θυμὸν ἐ-

δωλοῖς καὶ

δαίμοσι πορ-

καὶ τὰ μετὰ θηκότα, καὶ πικίαν, καὶ χορὸν. Præterque moribus illius re-

gionis imbutum, ab Egiptiisq; perdoctum Idolis ac Dæmonibus hostias immolare, ludu præterea,

diuersiq; assuetum ac Musicu Organu oblectari, iamq; in harum rerum habitu constitutum,

liberæ Deus desiderans, sacrificare quidem permisit, non tamen omnia, neq; falsis Egiptiorum

dei, sed sibi soli ac vero Deo Egiptiorū victimāq; offerre, &c. & Pan. 5. 2. 3. 4.

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did make a great feast, and commanded to bring him the golden and siluer vessels, which his Father *Nabuchadne-
zer* had brought from the Temple of Ierusalem, and the King; and his Princes, his wiues & his Concubines dranke in them, and praised the Gods of gold and siluer; and notwithstanding that these were prophaned to the Seruice of Idols, yet when *Cyrus* did send the people of Iudah to build vp againe the Temple and the Citie of Ierusalem, he restored to them the vessels of the house of the Lord. The Priests of the second^b Temple did vse them in the seruice of the true God, although they were (as is said) abused in the Idolatrous Feasts, to the Seruice of the false Gods of Babilon. Euen so, the externall Ceremonies, as well of cloathing, as others, which are vsed in the Church of England, were first instituted to be vsed in the Seruice of the true Religion, but afterward was violently employed by the Popes, after they became temporall Tyrants, to the Seruice of the new Idoll of the Masse: and now againe, the Masse being abolished, are restored vnto their true and ancient vse in the worship of God.

By these examples then of the olde Testament it is manifest, that it is lawfull to conuert the clothing vesture and Ceremonies, abused by the Popish Idolatrie, to be vsed in the true worship of God.

A great number of the Priests were conuerted, *Acts* 6.7. all which did continue in obseruing of the Law, &c. *Acts* 17. 20. So that the Priests being made Christians, did wear the linnen Ephod. *Iosippus*, who was neare to the Apostles, writes of *James* the Iust, the Lords Brother, that it was permitted to him onely, to enter into the Sanctuary, because he did not weare a woollen, but a linnen garment.

The formes and Ceremonies of the Christian Church were not established in the time of the Acts of the Apostles, but afterward, and *S. Iohn* the Euangelist did ouerliue all the Apostles, and *S. Paul* many yeeres: for *S. Paul* and *S. Peter* were put to death by *Nero*, which was *An. 70.*

But *S. Iohn* did liue to the time of *Traianus* the Emperour, who did beginne *Anno. Dom. 100.* and then writ

^b Esdr. 1. 7. 8.

ενδὲ δὲ ἐπε-
οὔρ ἐφωρεῖ
αλλὰ εἰς τὸ
ἄλλο. Euseb. Hist.
Cap. 13. Pag. 19.

his El
durin
did li
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of the Church of England.

his Euangell, 30. yeeres after the death of the Apostles: during the which time, hee being the alone Apostle that did liue long, and being Bishop of Ephesus, hee established the forme and Ceremonies of Christian Religion, hee did weare, as a Priest or Bishop, the white Garment: of this we haue an euident testimonie, written by *Policratus*, Bishop of Ephesus, and one of *S. Iohns* Successors, who did write in an Epistle sent to *Victor* Bishop of Rome, that *Iohn*, who did lie on Christs breast, was a Priest, and did weare a garment, called *πέλαδος*, which is white, loose, and long garment.

The 8. Booke of the Constitutions of the Apostles, attributed vnto *Clement* Bishop of Rome, disciple to *S. Peter*, containeth the formes and Ceremonies of the Churches Service: and amongst other circumstances, it is said, that the Bishop ministring the holy Communion is clothed with a white garment, which is called *splendida vestis*.

This Booke is named in the last of the *Canons Ecclesiastike*, called *Apostolike*, which no doubt are very ancient, and is approued by *Atanasius*, and many others of the learned Fathers, and is the Booke, in which the true ministracion of the Sacraments is prescribed, with the true worship of God, and affords vs most euident testimonie against the Popes falsely pretended succession from *Peter*: against the monstrous Transubstantiation, and the inuocation of all creatures inferiour to the holy Trinitie, whether they be men or Angels: And therefore wee shall doe well to follow the authoritie of this most ancient Booke in all controuersies betwixt vs and our Aduersaries the Papists: and much more in the matter of the white garment, and other Ceremoniall matters.

These testimonies are sufficient to perswade vs, that the Apostles did continue in the stablishment of the Christian Religion, the vse of the white Garment in the Church Service, notwithstanding that they knew well that it was before their time, abused to the seruice and

i Euseb. *Eccles. hist. lib. 3. cap. 25*
Ioannes qui sum-
pra pectus Dami-
ni recubuit, ὅς
εγενήθη ἱε-
ρεὺς ἔπειτα-
λαμ πεφορι-
κῶς, καὶ μίσε-
τὸς καὶ δι-
δάσκαλος.
Fidelium Pol-
lucem in Orna-
mento, in voce πε-
ταλὸς, non po-
test hic sumi pro
lamina, quia salus
summi Sacerdos
illum gestabat.
** λαμπρὸν*
ἑδῆται με-
τενδύς.

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worship of Idols, and false Gods of the Gentiles, and hee

^kClem. Al. Pa- then people.

dag. lib. 2. cap. 10

Reyiciende quoq;

sunt vestimenti

vinctura, &c.

atq; eos quidem

qui sunt candidi,

& non intus a-

dulterini candi-

di, & minime

curiosus ac opero-

sis vestibus uti

est convenientissi-

mu, &c. quo-

circa Cęm So-

phistam iura ap-

probo, qui virtu-

ti & improbita-

ti aptas descri-

bis imagines: qua-

rum hanc quidem

fecit simpliciter

flantem, candida

veste indutam at

purā, nempe vir-

tutem, sola vere,

candida ornatam,

&c.

* Dan. 7.

Clemens Alex.

Pad. lib. 3. c. 11.

Illud autem me-

moria maxime te-

nendum est, quod

sanctę dicitur est,

conuersationē ve-

stram in Gent-

ibus habentes honestam, ut in quo de vobis male loquuntur, tanquam malefici, ex honesta-

ribus suspicientes Deum glorificent.

Αιδωσιμ̃ εἰω ἡμῶν ὁ παιδεγωγὸς ἡμῶν

χρησάου τῇ Ἀσῇ χρῶα δὲ τῇ Ἀδύκῃ, &c. χρώματα δὲ Ἀδύκα περιτι-

αῖν εἰν σεμνότητι, &c. Nobis ergo concedit Pedagogus fragali veste uti, albi coloris,

&c. Albi vero coloris honestati convenienti, &c. Congruunt autem vestis atque personę,

guri, naturę, studijs,

Clemens^k Alexandrinus, a very learned Presbyter, (and

Pantenus Disciple, who was S. Marke the Euangelist

Disciple, and did liue but 50. yeeres after S. Iohn,) is a

sufficient witnesse, to testifie vnto vs, that the vse of the

white garment did continue in the true Church of God

after the death of all the Apostles. The words of Clemens

Alexandrinus be these.

The dying of clothes should be reiected (to wit, from

the vse of the Christian seruice) for they (to wit, the

dyceth cloathes) are very farre from the truth, &c.

It is most conuenient (saith hee) that those who are

candidi, pure of minde, and are not inwardly counterfained

to no curious and precious clothing, &c. * Daniel (saith

Clemens) doth speake euidently and purely, saying, the

Thrones were placed, and one like to be of very old

age did sit on them, and his clothing was white as the

Snow. Iohn saith, that hee did see in a vision, the Lord

wearing such a clothing. Also hee saith, hee did see the

Soules that were Martyrs or witnesses of Christ, vnder

the Altar, and that to euery one of them was giuen a

white garment, &c.

And the said Clemens saith, I doe approue the Philo-

sophers of the Ile of Coos, who did describe Vertue and

Wickednesse by two fit Images. Hee made the Image

of Vertue, standing simply clothed with a white Gar-

ment, as being the Vertue; a pure thing decked with mo-

destie. And a little after he saith, if any will all edge Christ

long clothing of diuers colours, it signified the diuers

of the Church of England.

and sundry colours of wisdom, and of the Scriptures, which neuer withered, and the eloquent speeches of the Lord, which doth shine with the clearenes of the truth. Thus farre the words of *Clement*.

This testimonie, which is very euident, is a prooffe that the vse of the white garment was continued amongst the Christians, after the death of the Apostles.

*Tertullianus*¹, who did liue an hundred yeeres after *S. Iohn*, saith, If thou change thy bond-man to freedom, hee is honoured with the brightnesse of a white garment, and with the honor to beare a gold Ring; to haue the name of a Counsellor of Law; to be of a Familie, and to keepe a Table, and from this it cometh, that they who are baptised, are clothed with white clothing, that they may remember, that they are made free-men, and of bond-men and of slaues of the Diuell, they are made the free-men of Christ.

Eusebius^m hath inserted in his Historie Ecclesiastike a Panagiricke or publicke speech made in an assembly of Bishops, in the dedication of a Temple, builded by *Paulinus*, Bishop of Tirus, where hee called the Bishops, the Friends and Priests of God; hauing an holy long Garment which was white: and saith, that they were all clothed with the Garment of Priestly office.

This was the first Temple, builded 300. yeeres after Christ, when *Constantinus Magnus* did establish the Christian Religion.

These testimonies serue to proue, that the first three hundred yeeres after Christ, which was the time of the perfection of the Primitiue Church, when the Bishops and Presbiters were holy Martyrs, that they did vse a white garment, in exercising the Church seruice.

Pontius Paulinus, *S. Augustines* Disciple, saith to this purpose, that the Priest doth bring from the Well of Baptisme, the children, coloured with white in their body, in their heart, and minde.

So that the ancient Primatiue Church called the weeke which

¹ *Tertul. de re-
surrect. carnis.
Si famulum tu-
um libertate mu-
taueris, & vestis
alba nitore, &
annuli aurei ho-
nore, & patroni
numini, ac tribu,
mensaq; honora-
tur, ob hanc cau-
sam albis vesti-
bus induebantur
baptizati, quo
muniissent, se
iam manumissos.*

^m *Euseb. Hist.
lib. 10. cap. 4.
Ω' φίλοι θεο
και ιερεῖς ἐι
την ἀγιον πε-
νην, & ε και
την ιεροκληνην
τῆς ἀγίας
πνευματός
σολην περι-
βεβλημενος.*

*Paulinus. Duxit
de fonte Sacerdos
infantes nivosos
corpore, corde, a-
nimo.*

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*Septimana in al-
bis, vide capitula
Carol. Maxim.
anno Dom, 800.*

which followed Easter weeke, *Septima in albis*, the weeke in white clothings; because the Baptisme was administrated in that weeke, and Whitsun weeke onely, vnlesse the Children were in danger of their life.

I hope in God that these testimonies and proofes heretofore cited, shall perswade all reasonable mens consciences two poynts concerning this matter: the one is; that although the white Garment was abused in the seruice of the false Gods and Idols of the Gentiles, both before the Law of *Moses*; and also before, and in Christ and his Apostles time, yet they did not abrogate the vse of the said white Garment, but conuerted it to the Seruice of the true God, to be vsed in all religious Seruice of the Church: and consequently, the Reformers of the Church of England, haue lawfully retained the vse of the white Garment, notwithstanding that it is vsed to the seruice of Idols in the Popish Church.

The second point is, that the vse of the white Garment is an Institution Apostolike: and seeing that the said Booke of the Constitution of the Apostles maketh mention thereof, and that *James* the Lords Brother, and *John* the Euangelist, his beloued Disciple, did vse the said Garment, as is euident by the testimonies heretofore cited; it followeth, that the vse of it in our Church Seruices of England, hath for the warrant thereof. the authoritie of the holy Apostles of Christ, so that no man which will follow the example of the Apostles, should except anything against the vse of the said white Garment.

The



The second THESE.

THe Iewes and the Gentiles, in the time of the Natiuitie of Christ, were accustomed to lie about a Table, set low, as well in their ordinarie meales and Suppers, as in their solempne feasts; and Christ finding this custome in vse in the feasts of the Easter Lambe, hee retained it in the Institution and celebration of the holy Communion, notwithstanding, that it was before his Natiuitie vsed in the solempne Feasts, in the Temples of Idols. Therefore, seeing Christ did neyther stand, sit, nor kneele in this holy Action; but followed the custome receiued, there is no necessitie in any of these gestures, but they are indifferent: so that every man should follow the receiued Custome in the Church where hee doth liue and dwell: And that although this gesture of kneeling was, and is yet abused in the Popish Idolatry, it was lawfully retained by the godly Reformers of the Church of England.

The Testimonies and proofes of this, doe follow.



IHe Iewes, during the time of the second Temple, were Subiects, and Tributaries; sometime to the Persians; sometime to the Grecians, and the Syrians: and finally, were subdued by Pompey, and made a Romane Prouince, about sixty

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yeeres before Christs Incarnation : being thus subdued, they were governed by the Romish Deputies, who did keepe in Ierusalem a strong Garison of Souldiours : so that this was the cause why the Tewes did imitate and follow many of the Customes and Rites of the Persians, Greekes and Romanes; as well in the solemn feasts of the Church, as in their ordinarie dinners and Suppers at home.

The Heathenish Romane Historiographers, and Poets, doe teach vs, that they were accustomed in their most solemn Sacrifices to make publike Feasts in the Temples of their Idols, which they did celebrate lying vpon Beds, Carpets, or Cushens, spread vpon the floore of their Temples, euen as they did in their solemn Feasts in their houses.

The learned doe write, that these beds, or cushens, &c. which they did lie vpon, were called *Pulvinaria Dædum*, which is a kinde of beds dedicated to the Heathenish Gods, in the which the Images of their false Gods did lye at great feasting times.

Also *Leclisteria*, as witnesseth *Linius*, were beds spread in the Temples of their Idols, vpon which the Priests and others, that did assist to their sacrifices, did lye at their publike feasts.

The Poet *Virgil*, who did write in the time of *Augustus*, before the Natiuitie of our Lord, doth expresse the forme of the solemn suppers which were in vse, as well in the feasts and suppers which they did celebrate in the Temples of their Idols, as also in their priuate houses. For in the first Booke of his *Æneids*, the forme of that solemn Supper which Queene *Dido* made in her Pallace to *Æneas*, and to his fellowes, is described, where it is said, that in eating and drinking, at that solemn Supper, they did lye downe vpon most costly Carpets.

**Pulvinaria dicebantur lecti i Dijs dedicati, in quibus illorum simulacra solebant reclinari, in hac significatione videtur Cicero in Orat. pro domo sua. b Linius, Dicuntur lectisteria, cum sacrorum gratia lecti in Templo sternantur ad discumbendum in Epulo publico. c Virg. Ænei. 1 Auleu iam se regina superbis. Aurea composuit sponda medamque locauit. Iam pater Æneas, & iam Troiana inuentus conueniunt: stratog; super discumbitur Ostro, &c. (paulo post.) Nec non & Tircij perlimina leta frequentes.*

Cenauero Totis iussu discumbere piliis.

And

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And in the ^dCapitoll of the Heatherish Rome, in the
solemne feasts made to their false Gods, the custome
was, as (you heard before) to lay downe their Images
vpon beds, or thicke Carpets, and to set before them all
kinde of meates and drinke, which was eaten and drunke
vp by the Priests and others, which were busied about
the Sacrifices.

The selfe-same gesture of the body was vsed in Saint
Pauls time, at such feasts as were celebrated in the Tem-
ples of the Idols, which is most euident by the words of
the Apostle, and the proprietic of the Greeke tongue :
for in the 1 Epistle to the *Corinthians*, Chap. 8. hee ex-
horteth the *Corinthians* to abstaine from the feasts which
were then celebrated in the Temples of the Idols at Co-
rinth and in all other places which were subiect to the
Romane Empire.

The learned Christians of Corinth, which were truly
conuerted, were perswaded, that the Idols were not gods,
and therefore, that they had no power at all to conta-
minate, or defile, the meate which was dedicated vnto
them, because it was Gods creature, giuen to men to be
vsed with thanksgiuing, wherefore they made no con-
science to assist at their feasts. But the Apostle doth con-
demne such abuse of Christian libertie, because it was
offensiue to the weake and vnlearned sort of Christians,
which makes him to say in the 10. verse of the 8. Chap-
ter, *for if any man see thee, which hath knowledge, to lye
at meate in the Idols Temples : shall not the conscience of
him which is weake, be emboldened or perswaded to eate those
things which are offered to Idols ?*

The Greeke word κατακειμεν & commeth from the
*quod veteres inquit, non erat vsus accubendi, vnde & confideri dicebantur : Postea, vt
Varro ait de vita Populi Romani viri, discumbere carperunt, mulieres sedere : quia turpis
visus est in muliere accubitus, hac ille, cum quo consentit Valer. Maximus lib. 2. cap. 3.
Pbi tamen notat posterioribus temporibus mulieres etiam, contra morem maiorum cum viris ac-
cumbere cepisse. Vide Iustum Lipsium libro 3. Antiquarum lectionum. "ἐν εἰσωλείῳ
κατακειμενον, &c.*

^d Seruius in vo-
cem sponda. Sti-
padia, inquit, an-
tiquis non habe-
bant, sed stratis
tribus lectis epu-
labantur. Vnde
Triclinium dici-
tur.

Sic Luc. cap. 22.
Locum vbi Chri-
stus celebrauit
vltimam Cenam,
vocat, ἀνάγει-
ον σκευμενον,
Cenaculum stra-
tum.

Luuius libro 5.
in Capitolio (in-
quit) Stratis tri-
bus lectis, con-
uiuium opponeba-
tur tribus Dijs,
Ioui, Iunoni,
& Minervæ :
Iupiter, id est,
Iouis, simulacrum
sternebatur in lo-
culo recubans.
Iuno et Minerva
in sellis consi-
debant, sed appo-
siti epuli non ip-
si, sed septem e-
pulones simaban-
tur.

Et Isidorus, li-
bro 20. cap. 11.

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Verbe *κλινου*, which signifieth to lie vpon a bed or Carpet, or any such like thing, so that yee may see in *St Pauls* time, the gesture of the body when they did eate or drinke at solemne feasts in the Temples of the Idols, was in lying on beds or cushens, or the like, which was spread in the floore of the temples.

The custome of the Jewes, before the Captiuitie of Babilon, was to eate the Easter Lambe standing, as it is commanded in the 12. Chapter of *Exodus*. And in their religious feasts they did sit at Table as we doe: for we read in the first of *Samuel*, Chap. 20. verse 5. that *Dauid* saith to *Jonathan*, *Behold, to morrow is the first day of the month, and I should sit with the King at meate; but let me goe, that I may hide my selfe in the fields.* And in the 24. verse. it is set downe, that *when the first day of the Moneth came, the King sate to eate meate.* And in the 25. *And the King sate, as at other times, vpon his seate, euen vpon his seate by the wall, and Jonathan arose, and Abner sate by Sauls side, but Dauids place was emptie.*

The word *sitting*, in Hebrew is *Iasehab*, which signifieth, sitting on stooles or chaires; it signifieth also, the sitting of Kings on their Thrones, *Dent. 17. ver. 18.* the Hebrew word that doth signifie a *Stoole, seate, chaire, or Throne*, is *Mosehab*, which doth come from the foresaid Verbe, *Iasehab*, as in the first verse of the first *Psalm*, that man is said to be blessed, that sitteth not in the seate or chaire of the scornfull.

The Hebrew word for *lying* is *Seacab*, which signifieth to lye, as in the second of *Samuel*, Chap. 13. verse 5. *And Ionadab said to Amon, lie downe on thy bed, and make thy selfe sicke.*

The Hebrewes vsed another word, for to signifie the lying downe vpon the ground, which is *Rabar*, as it is in the 49. of *Genesis*, ver. 9. *Iudah cubabit tanquam Leo, Iudab shall lye and couch like a Lion.*

This word also signifieth the lying on the ground, as flockes of Sheepe doe in their folds, *Ierem. 33. ver. 12:*

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There shall be dwelling for Shepheards to rest their flocke : so, before the Captiuitie of Babilon, the Iewish custome was to sit at Table as we doe.

But in the time of Christs Natiuitie, they did no more vse standing at the celebration of the feast of the Easter Lambe, as it was prescribed by *Moses*, *Exod.* 12. but followed the custome of the Gentiles, vnto whom they were Tributaries, both in their ordinarie feasts and meetings at home, and in the feasts of the eating of the Pas-call Lambe.

That this was their custome in their ordinarie meales it is manifest; yea, before the Natiuitie of Christ: for in the second Chapter of *Marke*, verse 15. and in the fift of *Luke*, verse 29. we read, that *Leui* the Publicane (who was *Mathew*) being called to follow Christ, made him a great feast in his owne house: in *Marke* verse 15. the words are these, concerning the gesture of his body, ἐπεὶ κατὰκείμενος αὐτῷ, when he did lie downe in *Leuies* house, many Publicanes and sinners did lie downe with Iesus. And in *Luke* the words are these: Ἄ multitude of Publicanes and others, ἦσαν μετ' αὐτῷ κατὰκείμενοι, were lying downe with them. And this is the selfe-same word, that *S. Paul* vseth in the 1 *Cor.* Chap. 8. as is aboue signified, to signifie the lying in the feasts celebrated, and in the Temples of the Idols.

Euen so the feast and supper of *Herods* birth-day: all those that were at it, are called, σωμαναίμενοι, *Mat.* 14. *Marke*, 6. that is, all lying downe together.

All those that vnderstand the Greeke tongue, know, that κείμενος signifieth to lye downe, and not to sit, in our manner.

The words of the three Euangelists, relating the Lords Supper, doe signifie lying downe, and not sitting: for in the 26. of *Mathew*, verse 19. it is said, that the Disciples that were sent by Christ, did prepare, and make ready the Passecouer. In the 20. verse, it is said, that towards the euening, Christ ἀπέχετο, which word,

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Theodor. Beza, doth interpret, *recubuit*, hee did lye downe.

In the 14. Chapter of *S. Marke*, verse 18. it is said, *καὶ ἀνακειμένωι αὐτῷ*, that they, to wit, Christ and his Apostles, did lye downe at the table, and did eate.

Luks, Chap. 22. ver. 12. it is related, that the Master of the house had prepared *ἀνώγειτο σκεῦμα*, a Roome strowed ouer for the Supper. And a little after, verse 14. it is said, that when the houre was come, Christ *ἀνέπεσε*, which commeth from *ἀναπίτω*, that signifieth in Latine, *decido*, in English, *to fall downe*.

In the 15. Chapter of *S. Mathew*, Christ vseth the selfe same word, where hee speaketh of the feeding of 4000. people with seauen loaves saying, that Christ commanded the multitude, *ἀναπτοῦν ἐπὶ τῆς γῆς*, to fall downe, or lye downe on the earth, which word is rehearsed also in the 8. Chapter of *Marke*.

In the 13. Chapter of *S. Iohns* Euangelh, verse 4. it is said of Christ, that hee did rise from Supper: the Greeke word is, *ἐγείρεται*, to rise vp from the ground, the Latine is, *resurgere*, which is applyed to the Resurrection, *1 Cor.* 15. verse. 44. *The body is sowne a naturall body, and it is raised a spirituall body.*

In the fore-said 13. Chapter of *S. Iohn*, it is said, that after Christ had washed his Disciples feete, *ἀναπτοῦν*, lying, or falling downe againe, with his Disciples, in the Supper before begunne, in the 23. verse, it is said, there was one of Iesus Disciples lying on Iesus bosome, euen hee whom Iesus loued. The Greeke word, which hee vseth here, is *ἀνακειμενος*, that is, *a lying downe*; the same which ye heard vsed before in *Mathew* and *Marke*.

In all these places before cited, the English Translation doth follow the vse and custome of England: for in the place of *lying downe*, (which is the true signification of the Greeke word) the English Translation hath, *sitting*, as yee may read in sundry places, but especially, in the 14. Chapter of *S. Marke*, ver. 18. The English Translation

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is, as they sate at Table, although the Greeke word doth signifie to lye at Table. So that without any doubt, Christ in the celebration of the Easter Lambe, and of the Communion, did vse the gesture of lying at Table, which was in vse before his time, although the same gesture was then abused in the feasts of the Heathens Idolatry, as is said.

Further, this custome of lying is exprest in the Ceremoniall Bookes of the Iewes; and namely, in that which is entituled, *Orach Chaim*, that is, *The way of Life*; where it is said, that the Iewes did eate the Easter Lambe lying at, or about a Table.

Burdorsius, a very learned man in the Hebrew and Chaldaike languages, and in the Thalmud and Ceremoniall Bookes of the Iewes, in the 13. Chapter of his Booke, entituled, *Synagoga Iudeorum*, hath set forth in Latine, the forme of the Ceremonies of the eating of the Easter-Lambe, out of the foresaid Booke, called *Orach Chaim*, where it is related that *Baal Baith*, that is, the Maister of the house, after he had giuen thanks and blessed the Wine, hee beganne the Supper with a cup of wine; and after him, every one about did emptic his cup, lying vpon their left side on Carpets or Cushens of silke, like some great Baron or noble man. After they haue eaten, the foresaid Maister of the house doth eate of a thicke Cake, and doth distribute vnto the rest some part of it, while they lye on their left side; and last of all, they end the whole action, with a third cup of wine, which is blessed; and so they giue thanks to God.

It is manifest by these testimonies, that the mistaking of the proprietie and signification of the Greeke tongue, hath bred a great diuision, which is grounded vpon a double error. The first is an error of the History of the custome obserued in Christs time, insomuch that many will not kneele, because they are perswaded that Christ did sit and not kneele at the Communion.

Seeing therefore yee see it clearly proued, that Christ

* Baal Baith,
Paterfamilias
vino benedixit,
sestunq; seu de-
cet, instat hoc
pacto, poculum
suum quilibet e-
uacuat, sese in
sinistram, super
palmos istos se-
ricos, tanquam
Baro quidam re-
clinans. Et post
pauca, cum co-
mederunt, Pa-
terfamilias de
Placenta paulu-
lum mandit, reli-
quisq; frustulum
de eadem imper-
tit, hic urbani
sefe in latus sini-
strum inclinant,
manus lauant,
vnicuiq; Pocu-
lu vino implent,
inpletum mox
euacuant, Et
hoc poculum be-
nedictu, est ter-
tium, gratias de-
inde actis, &c.

and

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and his Disciples did not sit, but lye, according to the custome of the Iewes and Gentiles in his time; it is a great errour to hold that sitting is necessarily to be obserued in the holy Communion, and to abstaine from it, vnlesse it be performed in sitting in our manner.

The other errour doth proceed from this, that men do enioyne necessitie to things which in their owne nature are indifferent: as to hold, that the gesture of the body which Christ did vse in the institution of the holy Supper is substantiall, and not indifferent: and therefore men surmising that Christ did sit in our manner at his last Supper, that it is a substantiall thing to sit at the Communion: and on the other part, that it is vnlawfull to kneele at the Communion, because Christ and his Disciples did not kneele at the first institution of this holy action.

Christ did celebrate the Communion after Supper: now if we were bound to follow the gesture of the body which Christ did vse, wee should be also bound to the performing of this action after our Supper.

Moreouer, it is to be obserued for our instruction, that Christ, in this action, did follow the gesture of the body, which was brought from the Gentiles to the Iewes, against the prescript of *Moses* Law, although it was abused before Christs Natiuitie, to the seruice of Idols.

This example of Christ doth much concerne vs: for as Christ did vse the custome of lying, received before his time, to draw the Iewes & Gentiles to his Church, (notwithstanding the abuse of it in the Idols seruice) euen so, the holy Martyrs of the Church of England, who were Reformers of the same, did imitate Christ, in retaining that custome of the gesture of the body, which was in vse in the Popish Church, although it was abused to Idolatry, to draw the Papists from the Idolatrous kneeling, in the Adoration of the externall Sacrament to adore Christ himselfe, in receiuing the holy Sacrament of his blessed body and blood.

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Now seeing it is manifestly proued, that Christ did
neither sit nor stand in executing this holy action, there
is no necessitie in standing nor sitting. And if there were
any necessitie, to follow precisely the forme that Christ
vsed, wee should all lye about a Table, set low on the
ground, as Christ and his Disciples did. And therefore
no man can haue any likelihood of reason to abstaine
from the holy Communion, ynlisse it be administred to
them sitting at a Table, or in seates, or in Pews.

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The

The Peace of the Communion



The third THESE.

THE Apostles, and Christs Church founded by them, did vse to celebrate a publike feast in their Assemblies, which was called Agape, or the Feast of Charitie: because in it, the poore were relieved by the rich: after the which, their custome was to celebrate the Lords Supper, all lying on Carpets, Cushens, or the like, as Christ did: which custome continued in many places, many hundred yeeres, but the Catholike Church did change this custome both of lying and eating after Supper: which change is allowed of by those, who in our time haue brought in the gesture of sitting at table in receiuing the Communion. And therefore, there is no reason, but they should as well allow of the change of lying into kneeling.

The

The Prooves and Testimonies of
the third T H A S E.



Whereof wee collect, that they did retaine Circumcision, and the celebration of the Iewish Pasleouer, together with Baptisme and the holy Communion, after that same kinde of gesture of accubation as Christ himselfe did : which wee haue proued before in the second *These*.

To this purpose doth agree that which is written in the *Acts of the Apostles*, Chap. 2. verse 42. προσκαρτεροῦντες τῇ διδασκᾷ ἀποστόλων καὶ τῇ κοινῳίᾳ, that the faithfull, assidue operam dabant, did continually tranell in the doctrine of the Apostles, and in the Communion and breaking of bread, and prayers. And in the 46. verse of the said Chapter, it is said, that they continued daily in one accord in the Temple, and breaking of bread from house to house ; and did eate their meate together with gladnesse : Whereof we may easily gather, that they did assit in the Temple to the Ceremonies of the Law, but in their priuate houses they did daily celebrate the Communion at their ordinary feasts, which they could not performe publikely, by reason of the persecution of the Synagogue. So that without all doubt, the gesture of their bodyes in all their publike meales was conforme to the custome of the Iewes, which was *accubatio*, a lying downe.

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Also the Gentiles, that were conuerted, did celebrate the feast of *Agape*, and after it the holy Communion, observing the gesture of accubation, as shall hereafter be sufficiently (God willing) proued.

2 Cor. 11. 20. 21

S. *Paul* did reprove the *Corinthians*, because they did not lawfully obserue the first institution of these publicke feasts, in communicating together, the rich relieving the poore: His words are these; *When yee come together therefore into one place, this is not to eate the Lords Supper: for every man when they should eate, taketh his owne supper, afore 1 and one is hungry, and another is drunken.* So that yee see the abuse of this feasting was, that they did not follow the first institution; in making their meat and drinke common to all equall: but did conuert publicke eating to, priuate vse: the rich men eating apart by themselves, and the poore by themselves. Therefore the Apostle commands them in the end of the Chapter, that when they come to eate, they tarry one for another.

S. *Peter* in his second Epistle, Chap. 2. verse 13. disclaimeth against false Christians, which did seeke nothing in their publicke feasts, but the satisfaction of their owne bellies: the word which *Peter* vseth is, *κοινωνοὶ*, which signifyeth to make a publicke feast in a common societie.

Cap. 39.

The Apostle *Iude*, in the 12. verse of his Epistle, speaking of them that abused these feasts which were dedicated to an holy vse, to their owne pleasures, saith, *These are like spots in your feasts of Charitie, when they feast with you, without all feare, feeding themselves: these feasts are called here by the name of Agape, which signifieth a Feast of Charitie or loue.* *Theodor. Beza* doth retaine the same word in his Latine Translation: *Ha sunt in Agapis vestris maculae, dum vobiscum conuiuuntur, absque vilius metu, seipsos pascetes:* where hee doth note, that *Agape* erant fraterna ac ecclesiasticae ceterus conuiuia, qua describuntur a Tertulliano in Apologetico, that these were the

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the publike feasts in their Ecclesiasticall Assemblies; which are described by *Tertulian* in his *Apologeticke*: which is a Booke written in defence of Christians, against the Gentiles. In the end of these feasts the Communion was celebrated as Christ did after Supper.

It is mentioned in the *Actes of the Apostles* Chap. 6. verse 2. that the Apostle called the multitude together, and said; *It is not meete that wee should leaue the word of God and serue the Tables.* These Tables are the publike feasts, mentioned in the second Chapter. of the said Booke, verse 46. In the which, the holy Communion is called *the breaking of bread.* Without all doubt, in these publike feasts, the Apostles and the faithfull, did celebrate the Communion in the selfe-same manner and gesture of body, which Christ did institute, which was, as is proued in the second *These*, the gesture of accubation.

The holy Martyr *Ignatius*, second Bishop of Antiochia, and Successor to *S. Peter*, called these publick feasts, *δοχὴ*, which word is also mentioned in *Luke* Chapter 5. verse 19. where it is said, that *Leui*, which is *Matthew* the Publicane, made a great banquet to Iesus: where *Theod. Beza* noteth the word *δοχὴ*, to signifie *ad verbum accipionem quod passim in eo omnes accipiuntur.* For it cometh from the Verbe *δέχομαι*, which signifieth, *to receive.*

That which *S. Iude* calleth *ἁγία ἐπιδοχὴ*, the same is called by *Ignatius*, *δοχὴ*. *Ignatius* his words are these; *It is not lawfull to baptise without the Bishop, nor to offer oblations, nor to bring any Sacrifices, nor to celebrate the feast called, δοχὴ*; where make by the way, that in the false Popish Translation it is *Masse* celebrate: from the which, the Papists doe pretend to proue the antiquitie of their Masse.

Hieronymus Fairlewinus Silvius, of the Romish profession in the notes of his Translation of *Ignatius* Epistles, Printed at Antwerpe, by *Plantinus*, who had permission to print the same, from the Spanish King, and is approved

Ignat. Epist. ad Smyr.
Euseb. Hist. eccl.
lib. 5. cap. 30.

*δοχὴν ἐπι-
τελεῖν.*

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by those of the Inquisition, saith after this manner; *responsum hic vocem Græcam, quæ conuinium significat, Latine sic dictum ab accipiendo, quod omnes promiscue acciperentur: videtur autem id conuinium idem fuisse cum eo, quod Tertullianus in Apologetico suo Agapen suo seculo appellatum scribit, quamvis & beatus Iudas in Epistola sua eadem voce Agape usus sit pro conuinio eiusmodi.* Where it is euident, that *Uairlenius* in the Translation of *Ignatius* Epistles, doth follow the opinion of *Theod. Beza* in this matter. And therefore the foresaid vulgar Translation of the said testimony is false.

Plinij 2. verba epist. ad Traian. Quod essent soliti Christiani statim die ante lucem conuenire: carmenq; Christo quasi Deo dicere secum inimicis, seq; Sacramento non in seculis obstringere; sed ne furta, ne latrocinia, ne adulteria, committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discendi fuisse, rursusq; conueniendi ad capiendum cibum promiscuum, etiam & innoxium.

Plinius the second President of Bithynia, vnder the Emperour *Traiane*, which was an hundred yeeres after Christ, writeth to the Emperour, that hee had examined fundry Christians, as hee had commanded him; and that hee had learned of them, that they were accustomed, at an appointed day, to meete together before day-light: and to say one after another, a Song or Rhime to Christ as to God, and to binde themselves by a Sacrament, or holy promise, not to commit any villany, but especially, not theft, not robbery, not adultery, not to breake their promise, that being required; they should not detain any thing that was committed to their custodie. And after this, their custome was to depart, and afterwards to assemble together to their common Feasts, which were without any harme. Where wee obserue beside our purpose, that the first Christians did sing their Songs, one answering to another, which forme is followed in the Service-Booke of England.

The publike feasts performed in the Assemblies of the Christians, were the same which we called before *Agapes*, and vnder the name of *cibus promiscuus* is contained the celebration of the holy Communion, which, in that age, was executed euery day in the Christian Assemblies.

To this purpose doth the testimonie of *Tertullian* serue; who liued an hundred yeeres after Saint *Iohn*, who doth relate

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relate many ancient customes, which were obserued in the Church: and amongst other, speaking of the holy Communion, hee saith; *We Christians doe receive from the hands of our Presidents and Rulers, the Sacrament of the Eucharist in the time of our meales; in all things being commanded by the Lord, yea, and also in our Assemblies, before the day breaking.*

The said *Tertulian*, in describing the forme of the publicke feasts of Christians, after the which they did celebrate their holy Communion, calleth the place in which they did celebrate the same, *Triclinium*, which signifieth a Parlour, or Supping roome; in which three beds were spread to lye vpon; round about a Table, which was set low, as wee haue proued heretofore in the second *These*. Euen so, the word, *discumbere*, which *Tertulian* vseth, signifieth to lie at Table, on Cushens, Carpets, or the like, spread vpon the ground, as is said.

These are *Tertulians* words, *For ye Gentiles do not only blaspheme our Suppers to be infamous, but also prodigall: only the Triclinia of the Christians, that is, the place of their publicke feasts, are euill spoken of: but the name of our Supper sheweth the reason thereof: for it is called Agape in the Greeke tongue, because it was a feast of charitie or love: whatsoever cost is bestowed, it is not to be counted cost, but gaine: for to make such cost for pieties sake, it is to be esteemed gaine; because by this refreshing, wee relieue the poore, &c. Ere wee lye downe at Table, wee first say our prayers, the hungry doe eate as much as may satisfie them, and the thirsty doe drinke so much as is profitable for temperate men: they are but so satisfied with food, as that in the*

Tertul. de corona militis. Eucharistia Sacramentum in tempore victus, in omnibus mandatum à Domino, etiam antelucanis cætib; nec de aliorum manu, quàm de Presidentium sumimus.

4 Tertul. in Apologet. cap. 39. Non & Canas nostras praterquam sceleris insames, vt prodigas quoq; suggillatis, &c. Sola Triclinia Christianorum retractantur: Cana nostra de re minerationem sui ostendit; vocatur enim ἀγάπη, Id quod dilectio penes Græcos est;

quantifung; sumptibus constat lucrum, est pietatis nomine facere sumptus: Siquidem inopes quoq; refrigerio isto iuuamus, &c. Non prius discumbitur, quàm oratio ad Deum preagitur: editur quantum esurientes capiunt: bibitur quantum pudici est utile: ita saturantur, vt qui meminerint etiam per noctem adorandum Deum sibi esse: Ita fabulantur, vt sciant Dominum audire, post aquam manualet, & lumina, vt quisq; de Scripturis sanctis, vel de proprio ingenio potest, prouocatur in medium Deo canere, hinc probatur, quomodo biberit aque oratio coniunium dirigit, &c.

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night, they may remember they must worship God. They talke so as if they knew the Lord heard them: after the waſhing of their hands, and the lighting of candles, every one is prouoked to ſing a Song vnto God, eyther out of the holy Scriptures, or of their owne inuention.

c Tertul. de corona militis. Eu-
chariſtia Sacra-
mentū in tempo-
re villis ſumi-
mur.

In the end of this publike feaſt, the cuſtome was, to celebrate the Communion: for *c* Tertullian in his booke *De corona militis*, as is ſaid, beareth witneſſe, that the Chriſtians did receiue the Sacrament in the time of their meales, meaning of the publike meales, becauſe the Communion was every day celebrated in all publike aſſembles in that age.

f Ann. Dom. 365

Julian the Apoſtate, who was for many years a Chriſtian, and did exerciſe the Office of *Deaconis* in his yonger age; after that hee was Emperour, and became an Apoſtate, he re-eſta- bliſhed the heatheniſh Sacrifices and publike feaſts; in the which hee vſed the geſture of Accuſation: which did continue in that age, as well amongſt the Chriſtians as heathens.

e Theod. Hiſt.
lib. 3. cap. 14.

Theodoratus & doth relate the forme of the ſolemne feaſts, which were ſolemnized by *Julian* to *Apollonius Daphnensis*: where hee ſaith, that the Sonne of the heatheniſh Prieſt, in the firſt day of the feaſt, which continued ſeuen dayes, did vſe ſprinkling of conſecrated water to the Idoll, which vvas called *aqua iſtralis*, by the which the feaſt was dedicated to the ſaid Idoll: where wee obſerue, beſide our purpoſe, that the Popiſh Holy-water comes from this Heatheniſh ceremonie.

h πνεύμας
τῆ βασιλείας
σὺν ἡμῖν.

That the geſture of Accuſation vvas vſed in this Feaſt, it is cleare by the vvords of *h* Theodoretus: where hee ſaith, that in the firſt day of this Feaſt, the Prieſts Sonne, ſtanding nigh the Emperours bed, did ſprinkle ouer all the meate, with this Holy-water.

Out of which wee may ſee plainly, that the Emperour lay on a bed at this Solemne Feaſt, according to the ancient cuſtome of the Greekes, and Romanes, before Chriſts Natiuitie, and ſince.

Theſe

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These publike Feasts beganne to be abused in Saint Pauls time : so the abuse did continue till a Nationall Council (holden at Laodicæa, Anno Domini, 368) did ¹ *Council. Laodic. Cap. 28.* forbid these publike banquets and feasts to be solemnized in the Church, as is expressed in the 28. Canon of that Council, in these words following : *It is not lawfull to make Feasts, called Agapæ, in the Lords houses or Assemblies, or to eat in the house of God, and spread Carpets or any such like thing, for to lye upon, to wit, at the said Feast.* οὐ δέῃ ἐν ταῖς κυριακαῖς, ἢ ἐν ταῖς ἐκκλησίαις τὰς λεγομένας ἀγάπας πεῖν, καὶ ἐν τῷ ὀίκῳ τοῦ θεοῦ ἐδῆεν καὶ ἀκαθίστασθαι νύκτωρ.

The words of the selfe-same Canon are repeated in the sixt generall Council, holden in Constantinople, in the Pallace called Trullus, which Council was holden vnder the Emperour Iustinian, Anno Domini, 555. So that notwithstanding that this manner of Supper was forbidden by the Nationall Synode of Laodicæa, yet did they continue in the time of Iustinian, otherwise the said Council of Constantinople would not haue prohibited them by a new Canon, not making mention of the Synode of Laodicæa.

This Agapæ was also called *Cena Dominica*, as Renanus doth note vpon Tertullians Booke *de corona militis* : whose words are these : *It is very likely, that the Christians did celebrate together a Feast in the Temple vpon the day of the Lords Supper, whereof there are some signes left with vs : for Tertullian writing to his wife, who making mention of a Heathen, who had a Christian to his wife, saith after this manner, Which of the Gentiles will endure securely, that his wife assist all the night long to the solemnitie of the Easter? or which of the Gentiles without suspicion, would giue his wife leaue to assist to the Lords Feast, which they haue in great infamie? &c.*

These words, *conuiuium Dominicum* in this testimony, *me, cuius vxor sit Christiana: quis denique (inquit) solemnibus Pascha obnoctantem vxorem secum sustinebit? quis ad conuiuium Dominicum illud, quod infamant (scilicet Ethnicis) sine sua suspicionis dimittet? Docet in Apologeticis frequenter Christianus simul Canitare consueuisse, quod genus Agapen vocatum tradidit.*

² *Ren. in Tert. de corona militis. Verisimile tamen est Christianos in die Cena Domini, Conuiuium sumul in Templo celebrasse, cuius rei certa sunt apud nos vestigia: Nam Tertullianus in libro ad vxorem, de ethnico verba facit.*

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and the words *Sacramentum Eucharistiæ tempore victus sumini*, heretofore cited, and the description of the Supper called *Agape*, being conferred one with another, doth shew that the Communion was, in that age, celebrated after the said Supper, as Christ himselfe did: so that the Christians in the time of *Terullian*, did retaine eating and drinking at the Communion in a common societie, according to *S. Pauls* commandement; *Wherefore my brethren, when yee come together to eate, tarry one for another.*

The ordinary custome to celebrate the Communion after Supper, was changed about the end of the first foure hundred yeeres after Christ, and was conuerted into a publike feast, called *Cena Dominica*, the Lords Supper.

1 Socrat. Hist.

Ecd. lib. 5. ca. 21

Egypti vicini A-

lexandrie, & qui

Thebaida incol-

unt. ΕΥ ΤΩ

σαββάτω

μὲν ποιοῦντες

συνάξεις, οὐχ

ὡς ἔθος δι

χειρίων τῶ

μοσὴν μετὰ

λαμβάνουσιν,

μετὰ δὲ ἐν

ωχαιδῆναι,

καὶ πάντων

ἐλεσμάτων

ἐμφορηθῆ

ναί, πρὸς ἑσ

πλάω προσφέροντες ἥν μυστήριον μετὰ λαμβάνουσιν.

Concil. African.

Pro Sacramentum altaris non nisi à ieiunio hominibus celebratur, excepto tunc die anniversa-

rio, quo Cena Domini celebratur.

*Socrates*¹ and *Sozomenes*, doe relate the diuersitie of customes and Ceremonies, that were in vse in their time in sundry Churches: the words of *Socrates* are these: *the Egyptians which dwell nigh to Alexandria, and they that doe inhabite the Country called Thebs, doe celebrate their solemn Synaxis or Communion upon Saturday: but according to the custome of the Christians, to wit, of that age which was foure hundred yeeres after Christ, after they haue ended their Communion, or publike Supper, and are filled with diuersities of meate, they celebrate the Communion in the evening, being all partakers of those holy Mysteries.*

About the selfe-same time there was a Councill assembled of all *Affricke*, in the which Saint *Augustino* was present, vvhio subscribed to the Canons made therein.

In the 8. Chapter of this^m Councill, it was ordained that the Sacrament of the Altar should be celebrated by men fasting; except vpon the Annuall feast day, whereon the Lords Supper vvvas yeerely celebrated.

Pro Sacramentum altaris non nisi à ieiunio hominibus celebratur, excepto tunc die anniversario, quo Cena Domini celebratur.

By

of the Church of England.

By this Canon it is euident, that in that age, which was *Centuria 3.* after Christ, that there was a yeerely and solemne Supper of the Lord celebrated in the forme and manner, and in the selfe-same time of the day, that Christ did institute this holy Communion: so that in this day they did celebrate the Communion, not fasting, but after their publike Supper.

To this purpose doe *S.ⁿ Augustines* words serue: where hee saith, that in some places where the greatest number of Gods people, and most seruent were, it was their custome to offer, (that is, to celebrate the Communion) the first day of the last weeke of Lent (which wee call Holy-thursday) both in the morning and in the euening, but in other places their custome was, to celebrate the Communion onely in the euening *to wit,* after Supper.

The^o Council called *Bracarense Concilium*, holden in Spaine, in the yeere of our Lord 6th 0. did abrogate this Africane statute, ordaining that the Lords Supper should be celebrated fasting, at the ninth houre of the day.

And in the^o Council called *Cabileonense Concilium*, which was holden in France in the yeere of our Lord 654. in the time of *Eugen. 1.* Pope, as is cited by *Gratian*, it was ordained, that after the solemnitie of the Masse (at that time the Masse was a Communion as ours is,) after the euening Seruice, and the distribution of Almes, they should fall to their meate.

These Testimonies are sufficient to proue, that the Lords Supper was solemnely obserued, according to the forme instituted by Christ, 700. yeeres after Christ, in the which the gesture was *accubatio*, as is said.

Walafridus Strabo 9, who did lue about 900. yeeres after Christ, testifieth that then the houre or time of the celebration of the Masse, (which was in his time as hath

Walafridus Strabo 9, who did lue about 900. yeeres after Christ, testifieth that then the houre or time of the celebration of the Masse, (which was in his time as hath

n Aug. ad Ian. Epist. 118. In quibusdam (inquit) locis ubi maior & seruentior erat populus Dei, quia Sab- bati hebdomade ritime Quadra- gesime, & mani, & ad vesperum, alijs autem in lo- cis sine tantum diei mos erat of- ferre.

Cap. 16. In Bracarenſi Con- cilio, collecto in Hispania. Anno Dom. 600. pre- cipitur à reſcruis miſſas tenere ca- ne Dominice ho- ra nona.

P Gratian. de consec. dist. 1. ci- tat canonem Con- ciliij Cabileonensis collecti in Gallijs Anno Dom. 654. auditu Mſſerũ ſolennibus et ve- ſperinis officijs, & largitis Elee-

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beeene already said, the Communion; wherein the Clergie and the people did all eate and drinke together) was diuers, according to the diuersitie of solemne dayes: and that it was sometimes celebrated in the morning, and sometimes at nine of the clocke, sometimes in the evening, and sometimes in the night.

But in the ages following, the whole ancient forme of the Church-Service began by little and little to be abolished by the Popes, who did change the yeerely feast of the Lords Supper, heretofore mentioned in the African Councill, and in place of this holy action; the Popes did institute the washing of the poores feete (which custome is vnto this day obserued, by Emperours, Kings, Popes, Archbishops, Bishops, and Abbots) adding there to a distribution of Almes to the poore.

The



The fourth THESE.

According to the Analogie of the Scriptures, kneeling is the most convenient gesture that is to be used in our Inuocations, or Prayers, before, and in the receiuing of the holy Communion, in the which Prayers, the gesture of kneeling was used in the old Masse, which was agreeable to our Communion, and was not an Idolatrous Institution. And therefore the Reformers of the Church of England, haue done well to restore the kneeling to the originall vse againe.

The Testimonies and Proofoes of the third THESE.



He gesture of standing was vsed by the Priests of the Law in some cases, as *Deut.* Chap. 4. ver. 20 it is said, the Lord *Deut.* 4. 10. separated the Tribe of *Leui*, to beare the Arke of the Couenant of the Lord, and to stand before the Lord, to minister vnto him, and to bleise in his Name vnto this day: so that the Priest did stand in offering Sacrifices.

The solempne blessings were pronounced standing:

Thou shalt stand vpon mount Gerizzim, to blesse the people *Deut.* 27. 12. *when yee shall passe ouer Iordan.*

In Inuocations and prayers there is a threefold kinde of gesture, exprest by *Dauid*: the first is a falling downe *Psal.* 95. 6. or prosterping of the body: the second is, according to

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the Hebrew word, a bowing downe of the head to the ground. The third is kneeling.

Salomon, at the solemnitie of the dedication of the Temple, in his solemne Prayer, hee is said to vse the gesture of kneeling. The words are these: *He kneeled downe upon his knees before all the Congregation of Israel, and stretched out his hands toward Israel;* but hee stood when hee blessed the people.

In the new Testament *Christ* doth reprove the Hypocrites, who (as the words of the Text doe beare) did loue to stand in the Synagogues, and in the corners of the streetes to pray.

Also the *Publican* is said to stand a farre off when hee did pray.

And in *Marke*, when yee shall stand to pray, forgive, &c.

The gesture of standing, is meant of the standing in the Temple, to heare the blessing ordained by the Law, and to put vp their Prayers of Thanks giuing, according to the Law heretofore mentioned: for when *Christ* did speake so, hee and his Disciples did obserue the Law: but *Christ* himselfe, a little after the institution of the holy Communion, did goe apart from his Disciples, and as man, apprehending the cruell torments which he was to suffer for the sinnes of mankind, hee beganne to waxe sorrowfull, and so be grievously troubled: saying, *my Soule is very heavy, euen vnto the death, and hee fell downe on his face and prayed.* In *Marke* it is said, *hee fell downe to the ground and prayed.* In *Luke* it is said, *that he kneeled downe and prayed.*

The word vsed by *Matthew* is the selfe-same which *Luke* vscth to expresse the gesture that *Christ* had when hee instituted the holy Communion, where it is said: *When the houre was come, ἀνέπεσε, he fell downe.*

By these diuers words of the Euangelists, the one vsing the word of Kneeling, and the other of falling downe, we learne that both kneeling and falling downe, are agreeable to *Christ*s gesture.

Christ

of the Church of England.

Christ exhorteth his Disciples often to pray, and teacheth them the forme of prayer, which we call the Lords Prayer: but hee doth not prescribe any particular gesture of the body to be vsed when we pray, so that he did leaue the gesture to be obserued according to the order and custome of the Church.

Mat. 6. 9.
Luke 11.

Wee are commanded by Saint *Paul* to examine our selues before wee participate the Lords Supper: for if we doe not so, we are guiltie of Christs death, and wee eate our owne condemnation.

1 Cor. 11. 27. 28
29.

This examination of our selues consists in the confession of our sinnes, and sorrow of our hearts, with a desire to abstaine from them, with humble prayers to God the Father through Christ Iesus, that he would grant vs true Repentance, and his grace to abstaine from our sins, that his holy Communion may be vnto vs, an Antidote and medicine to purge vs of all the spirituall poyson of sinne and corruption, that wee be not guilty of Christs death, and that we eate not vnworthily to our owne condemnation.

Seeing that in all this tryall of our selues before the Communion, prayers and repentance is to be vsed: and the gesture of prayer is kneeling, as wee haue already proued by Christs example, it followeth, that the gesture of kneeling is the most conuenient and agreeable to Christs owne gesture.

This gesture of kneeling in prayers continued in the Apostles time: for the holy Martyr *S. Steven* being to receiue (according to the interpretation of his name) the crowne of Martyrdome, in yeelding vp the Ghost, hee did pray kneeling. When *S. Peter* did raise the Widdow *Tabitha* from death, he did pray kneeling. *S. Paul* after a long exhortation to the Church of the Ephesians, taking his last leaue of them. made them pray with him kneeling: so did he in taking his leaue of the Church of Tyrus.

Acts 7. 60.

Cap. 9. ver. 40.

Chap 20. v. 36.

& Chap. 11. v. 3

Kneeling is taken often in the Scriptures for the worship of God: and *S. Paul* to the Romans by the bowing of

1 Kings 19. 10.
Rom. 11. 4.

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Philipp. 2. 10.

of the knee to *Baal*, doth vnderstand the worshipping of *Baal*. And to the Philippians, it is said, that all knees shall bowe to the name of Iesus, that is, shall worship Iesus, as a true God.

The celebration of the Communion is the most notable action of our Christian Religion: for, in it the effect of all other things is applyed to vs, and therein is represented Gods blessings, as the preaching of the Gospel, prayers, inuocations, thanksgivings; and lastly, the very death of Christ therein is represented, which doth worke in vs, by the participation of this holy Communion. Therefore seeing kneeling in the Scripture signifieth the worship of God, it followeth that it is the most convenient gesture of our body, which is to be vsed in this holy action.

^a Tertul. lib. de coron. militis. Die Dominica ieiunare nefas esse docimus, vel de genitaliu adorare.

^b Beat. Ren. in annot. in Tertulianum. Geniculari in adorando velus penitentiū est, qui stans adorant, iam veniam consequuntur gratias agit.

^c Cyp. Ser. 6. de orat. Dom. Quando stamus ad orationem, fratres dilecti, vigilare & incumbere ad preces toto corde debemus.

^d Can. 20. I. Νῆρ. concil. ἐς ὥρας ἑορᾶς τῆς ἁγίας α, σιωδῶντας ἐν χῶς τελεᾶσαι.

The gesture of standing in the time of prayer, all the dayes betweene Easter and Pentecost, and in all the Sundayes of the yeere, did beginne in the Primative Church in the commemoration of Christs Resurrection. The first mention that we read thereof is in ^a *Tertullian*, who doth relate it to be an ancient custome, his words are these: *Was esteems it an unlawfull thing to fast on Sunday or to pray in kneeling.*

Beatus Renanus ^b, in his notes vpon these words, saith; it appertaineth to a penitent man to pray on his knees, but he that prayeth standing, giveth thanks, as having obtained forgiveness.

Cyprian ^c, disciple to *Tertullian*, saith; Beloved brethren, when we stand at prayer, we should be awaked, and with all our hearts bend our selves in our prayers towards God.

Wherefore wee may gather that standing was then in vse, partly, for to auoid sleeping, because the Christians made their assemblies in the night, during the time of their great persecutions.

This custome was long after continued: for the 20. ^d Canon of the Nicean Council doth enioyne an vniformitie of standing at prayers, to be kept in all Churches.

Basilus

of the Church of England.

Basilus Magnus, lib. de sancto spiritu, doth relate this custome of standing at prayers, amongst the ancient traditions receiued in the Church for a long time: hee giueth the reason of standing, and saith, *Because wee are risen againe together with Christ, wee ought to seeke after those things that be aboue: and in the day of the Resurrection, by standing at prayers, wee admonish our selues, by this vpright gesture of the body, of the grace which we haue receiued by the Resurrection, &c.* Moreover (saith *Basilus*) when we doe bowe our knees, and lift our selues up againe, we doe shew by this fact, that we were fallen downe to the earth by sinne; and that we are lifted up againe to heauen, by the humanitie of him who did create vs.

This custome was in *Hieromes* dayes, who relates it among the Traditions of the Church: and *Augustine* giueth a reason of it, in these words following: *In the dayes of Pentecost* (that is, the fiftie dayes betweene Easter and Whitunday) *which are celebrated after the Resurrection, are now a figure, not of labour, but of rest and ioy: and for this cause, in these dayes wee vse no fasting, and wee pray standing, which is a signe of the Resurrection. Of this it comes to passe, that the same custome is obserued all the Sundayes in the yeere, at the Altar.*

The gesture of kneeling was not abused in the olde Masse, for to adore the Sacrament, as the Papists erroneously doe in our age: but when the Priest and the people did receiue the consecrated bread and wine, which was distributed amongst all them that were there present to communicate, then they kneeled downe and did pray to God, according to the forme of Prayer exprest in in the Booke, *De diuinis officiis* *Missa*, which is Printed at Paris, Anno Dom. 1610. the which prayer is in our English Communion Booke.

Augustine doth not expresse the forme of this prayer,

aramus, quod est signum Resurrectionis: unde etiam omnibus diebus Dominicis ad Altare id observatur.

*Basil. lib. sancti spirit. Ca. 27. Non solum quod resur-
xi cum Christo, si-
mul resuscitati,
qua sursum qua-
rare debeamus in
die resurrectionis
data nobis gratia
stando precantes
nosmetipsos com-
municamus eo
peris erectis habi-
tu, &c. Insuper,
quoties genua fla-
timus & rursus
erigimur ipsa sa-
cto ostendimus,
quod ob peccatum
in terram dilapsi
sumus, & per hu-
manitatem eius,
qui erudit nos,
in celum reuoca-
ti sumus.*

*Hierom. aduer.
Lucifer.*

*August. Epist.
119. ad Ian.*

cap. 15.

*De diebus Pente-
costes, qua cele-
brantur post re-
surrectionem, iam
figura non laboris
sed quietis & la-
etiae, propter hoc
& ieiunia relin-
amus, & stantes*

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h Aug. Tom. 2.
Epist. 59. quest. 5
ad Paulinum.

Precationes acci-
piamus dictas,
quas facimus in
celebratione Sa-
cramentorum, an-
tequam illud quod
est in Domini mē-
sa incipiat bene-
dici : orationes
cum benedicitur,
& sanctificatur,
& ad distribu-
endum communi-
tur, quam totam
petitionem fore
omnis Ecclesia do-
minica oratione
concludit.

i Io. Microl. de
Offic. Missæ. cap.
18. Facta autem
confractio om-
nes debent com-
municare, &c.

orationem quam
inclinati dicimus
antequam com-
municemus, non
ex ordine, sed ex
religiosorum tra-
ditione habemus,
scilicet hanc Do-
mine Iesu Christe
qui ex voluntate
patris &c.

Rodolphus de
vino de Canonib.
seruandis repetit
verba Microl-
gi, & hanc pre-
cationem integram
habet his verbis:
Domine Iesu

only he saith, *we take*, (the words of S. Paul. 1 Tim. 2.2) *precations or supplications, to be those which wee make in the celebration of the Sacraments, before that which is on the Lords Table be blessed, and oration and prayers to be when it (to wit, the bread) is blessed and sanctified, and broken in pieces to be distributed, all the which Petitions the whole Church doth conclude with the Lords Prayer.*

They that doe refuse to kneele at the Communion, doe not refuse kneeling in the Lords Prayer, which is said in the Communion, and therefore I see no reason why they should refuse the one, and embrace the other.

The forme of the celebration of the old Masse, vvas called before *Carolus Magnus* time, and in his time, *Ordo Romanus*, the which is published in sundry manners, in the fore-said Booke *De diuinis Officijs*, together with *Rabanus Maurus*, *Amalarius Walafridus*, who did liue *Anno Dom. 855.* and haue all written the forme, order, and manner of the old Masse, they doe expresse the standing in a great part of that holy action, but they make no mention of the Prayer vsed before the actuall receiuing of the Communion.

Iohannes Micrologus, who did write in the time of *Gregory* the seauenth, as hee himselfe testifieth in the seauenteenth Chap. *De officijs Missæ*, which was *anno Dom. 1080.* doth expresse the said Prayer performed in kneeling, in the 18. Chapter, where hee saith, that after the breaking of the bread all should communicate, that the Prayer which wee doe say kneeling, before wee take the Communion, we haue it not from the Roman order, but from some religious Tradition. Of the which Prayer *Micrologus* hath onely the beginning, but *Rodolphus de rino*, *Dicamus*, who did liue 1400. yeceres after Christ, doth expresse this holy prayer: his words are the selfe-same which *Micrologus* hath, that is: *Lord Iesu Christ, who by the will of the Father, and cooperation of the holy Ghost, hast restored to life, by thine owne death, the world, deliver me from all my iniquities and transgressions, through this thy holy body*

of the Church of England.

body and bloud, and make me to cleane fast to thy Communion, and neuer to depart from thee, who livest and reignest, &c. And when hee doth distribute the Eucharist, he saith; the body and bloud of our Lord Iesu Christ may profit thee to eternall life, Amen. All ought to communicate, and in the meane while an Antheme, which borrowed the name from the Communion, is sung.

By these last testimonies euery man may learne two things: the one is, that the old Masse in *Micrologus* and *Rodolphus* time, was altogether like vnto the Communion of the Church of England, and therefore that the new Romane Masse, wherein there is no Communion, is not the true, but a false supposed Masse, newly inuented by the Gray-Fryers, as (God-willing) we are ample to proue by a Treatise vpon the said matter. The other point is, that wee learne by the last testimonie, that kneeling at the receiuing of the Communion did beginne with the said forme of Prayer, the which is an inuocation of Christ, and not an inuocation of the host of the Masse, which is an abominable Idolatry, & therefore the Bishops and holy Martyrs of the church of England, in reforming of the Popish Idolatry of the new Masse, did restore the true old Masse, which is our Communion, and did well to retaine the gesture of kneeling, as it was in the old Masse of the Communion, and although the Papists doe abuse kneeling in the Idolatrous adoration of the Sacrament, it was lawfully restored to the inuocation of God by Christ, in the receiuing of the Communion, euen as Christ himselfe, and his Apostles, and the Christians in the primatiue Church did vse, it is also manifest, as well by the testimonies of the first *Truse*, as by this, that neyther Prayer nor the Communion, nor any other religious Action was performed in sitting after the manner of our Country. Wherefore they that refuse to receiue the Communion, vnlesse they receiue it sitting, haue no warrant, neyther by the example of Christ, nor by his Apostles, nor by the Primatiue Church.

Christe, qui ex voluntate Patris cooperatus Spiritu sancto, per mortem propriam mundi iustificasti, libera me per hoc sacrosanctum corpus, et sanguinem tuum ab omnibus iniquitatibus & malis meis, & fac me tuis inbarere mandatis, et à te nunquam in perpetuum separari, qui cum Patre, &c.

Cum distribuit Eucharistiam dicit: Corpus & Sanguis Domini nostri Iesu Christi proficiat tibi in vitam eternam, Amen.

Omnnes debent communicare, & interim cantatur Antiphona quæ de Communionis nomine mutauit, Eadem forma precationis habetur in Canonæ Missæ, inserto Missali, secundum usum Sarum.

F I N I S.